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WEEKLY REVIEW.

—Some time ago a man in a village of Guzarat went with his wife and child and some friends to sacrifice at the shrine of a certain "Peer." They all drank freely and the man arose at midnight to sacrifice a goat which he had brought for the purpose, but instead of that cut off the head of his own child, two months old. He says he was drunk and did not know what he was about. The man was tried before the Sessions Judge, and sentenced to 24 hours' imprisonment! He appealed and the High Court sentenced him to transportation for life. The Bombay Government now reduces this to six months. So we learn from the *Statesman*. There are a number of things very suggestive here. What a strange conception of religion must they have who make drunkenness a part of their devotion! What a strange conception of justice must they have who think that murder committed under such circumstances is excusable! There was nothing but the man's own word to prove that he did the act by mistake. The child was a female, and it is not very long since infanticide was most prevalent in Guzarat.

—The Rev. A. Norton, of the Meth. Epis. Church, has been for some weeks at Bhosawul. We hear that the meetings have been well attended, and a good deal of interest awakened; thirteen profess to have found salvation. Bro. Norton has also been preaching at the neighbouring stations on the line.

—In the Commissioner's large book of Proposals for Improvements to Bombay, we do not find mention made of the particular improvement which is called for by our correspondent A. B. Of what use is it to pay lakhs of rupees for macadamizing a street, if you allow the houses in it to be occupied by people who make the street almost impassable for respectable parties? If smoke from a factory comes into a man's windows, that is considered ground enough for an injunction against the factory; but persons who value decency will be a hundred-fold more injured by the proximity of the class referred to by our correspondent. It seems to indicate great weakness in our police machinery, that after these prostitutes have been removed from a thoroughfare, they should be allowed after a year or so quietly to return. Why not relegate them all to some suburb of the town? To bury our dead friends we are compelled to travel four or five miles; why should the authorities be so terribly afraid of inconveniencing the fornicators and debauchees of the community?

—A European has been tried in Kurrachee for causing the death of a Native, and has been acquitted on the ground that it was accidental. A European in Guzarat has been fined Rs. 100 for having caused the death of a Native unintentionally. He was out shooting and fired into a sugarcane field where the man happened to be. A good deal of culpability attaches to this sort of recklessness.

—We have been favoured with a copy of the Report of the Orphanage under the care of Mrs. Ross, Poona, and of the Zenana work carried on by her. A favourable account is given of the girls of the Orphanage, now numbering 34. Seven of the girls are baptized. Of two of these it is hoped that the grace of God is in their hearts. These children are instructed by Casinath, the converted Brahmin who, with his three daughters, was baptized a year before, and of whose progress and usefulness the Report speaks highly. Mrs. Ross says:

It is with deep gratitude to a higher Power that I have to record that, on my return to the work in Poona, last June, I found only *one* door closed against us, on account of the conversion of Cashinath and the baptism of his children. One or two, from other causes, we have given up visiting, but so many new houses are always opening to us that even now we have some difficulty in arranging to give each a weekly visit; and were it not that in some cases, where they are near neighbours, they will now and then come to each other's houses to meet us, we could not do it.

We would make longer extracts from this Report, but perhaps it is better not to say too much in this country about this interesting and important work. There still exists a great deal of prejudice in the Native community on the subject, and they who throw open their houses to the visits of Christian women, incur more or less reproach and do not like to have much said about it.—We give the conclusion of the Report:

We can number about thirty-two families in the city to whom we are admitted, and about twelve or fifteen in the camp; and while about thirty young women or girls are receiving instruction in reading, writing, English, and work, there are about a hundred more who every week hear from us something of Christian truth. May the blessing of Him who alone can cause it to prosper rest on the seed sown, and make it spring up an hundredfold to His praise and glory!

Since the above Report was written, 10 new families, some of whom are among the highest in Poona, have requested instruction from the visitors of the Zenana Mission, and are, like the others, visited once a week.

The Orphanage was examined on the 8th, in presence of the Honourable Mrs. Deane and a large number of ladies and gentlemen, who expressed their great satisfaction with the appearance made by the girls, and the prizes were presented at the close by the Honourable Mrs. Deane.—The pupils were examined in both Marathi and English Reading, Writing to Dictation, Geography and Scripture knowledge; and specimens of their work, and also some done by Native ladies in the city of Poona, were exhibited and much admired.

—We have a received a number of letters, most of them very long, some of which we would publish, if the space at our command were a great deal ampler than it is. If the *Guardian* were much larger than it is, we would have no difficulty in filling it every week. We must therefore decline the publication of very long letters when we do not think they are urgently needed, and especially when they are likely to lead to controversy. We have received a long communication on Biblical Authority in respect to the Christian Sabbath and other matters. The views of this writer on the Christian Sabbath harmonize with our own. We have received another long letter on the subject, written with considerable heat, condemning altogether what we have written. This writer finds no Sabbath in the Bible but the Jewish, and says that the Christian Sabbath rests altogether on an ecclesiastical basis. The passage in Genesis does not teach that a Sabbath was then instituted; it is simply an anticipatory reference to the Jewish Sabbath; so thinks our correspondent with Paley. The writer is mistaken in supposing that we refuse to avail ourselves of any corroborative evidence furnished by history. For instance, there is the curious fact that the people of this country have, and from time immemorial have had, a week of seven days named thus in Marathi: *Aditwar*, day of the sun; *Somwar*, day of the moon; *Mungulwar*, day of Mars; *Boodhwar*, day of Mercury; *Brahusputwar*, day of Jupiter; *Shookrawar*, day of Venus; *Shunwar*, day of Saturn. These names with their significations exactly correspond to those given in the languages of the southern part of Europe. The names in English are traceable to our heathen ancestors of N. Europe, and refer to the sun, moon, Theusser, Odin, Thor, Freya, and Saturn. The names given were from the sun, moon, and five planets, which were afterwards divinized. Now whence did the Hindoos get their week? certainly, not from the Jews; certainly, not from the Christians. The remarkable correspondence between the names given in the European and Indian languages, points irrefragably to a time antecedent to that when the European and Aryan tribes separated, long anterior to the legation of Moses. We can thus trace the institution of the week of seven days to the highest antiquity of which history gives us any information; and have thus a striking corroboration of the statement with which the Bible opens.

—We have received D. W.'s letter in reply to one that appeared in the *Bombay Guardian* a fortnight ago, and we withhold it for the same reason for which we ourselves did not reply to the letter in question, for the reason, namely, that we do not think it desirable to continue the controversy.

—A correspondent has sent us copious extracts from the *Tasmanian Mercury* of June 3-5 last, containing letters that passed between the Bishop of Tasmania and Dr. Valentine in 1872 on the subject of the clergyman's position at the Communion-table. These extracts would fill 18 or 20 columns of our paper, and we are obliged to decline the republication of them.

—There is some talk among the Parsees of a monument or memorial in honour of the late Mr. Anstey. As it is specially on ac-

count of his management of the Tower of Silence case that their gratitude is so powerfully awakened, we suggest that the twelve jurymen who brought in the verdict of Not Guilty, should participate with him in whatever honour is rendered. It is very certain that all Mr. Anstey's efforts would have been in vain, if a single one of the twelve had been wanting in that extraordinary intelligence for which he gave them credit. Let their names then be inscribed upon the monument with Mr. Anstey's words accompanying, testifying that they were the most intelligent body of men he had ever, in the course of his long experience, seen in a jury-box; and let the monument be placed in front of the new High Court edifice, as a warning or encouragement to all future jurymen. The amount of the fees paid in that case to the late learned barrister might also be mentioned.

—A VERY long letter appears in the *Bombay Gazette* entitled "Duelling; ought it to be revived for certain offences?" The writer says:

An American writer described duelling as a "wholesome corrective" for certain offences; and this reviewer of English manners and customs did not fail to notice the unmanly habit existing in clubs and public places of resort in England of speaking of ladies disrespectfully, and oftentimes in a slanderous and character-destroying tone. In India this cowardly practice has reached a height which a bullet alone can reach.

Anything more barbarous and absurd than duelling as a means of righting wrong, it would be difficult to find. A, for instance, is a man whose value to society is a hundred times that of B. B slanders some friend of A. A must therefore offer himself to the pistol of B, who is perhaps a vastly better shot than himself. Suppose that B is shot; he was a worthless fellow and deserved to die; well, for that very reason it is fitting that proof of his guilt should be fairly adduced in a court of law, and the miserable man have an opportunity of making his peace with God. A is a good man; is it not likely that he may some day come to see that God has given him no authority to take the life of his fellow-man? What a wretched failure must our civilization and our stupendous legal apparatus be, if a return to duelling is found necessary! If our laws are such a farce, let us burn them and make new ones, or borrow those of Moses; there is surely some happier alternative than that proposed. It is well known that in the days of duelling, many a man was compelled to fight when there was not a spark of vindictiveness in his heart, simply because his friends thought his honour required such reparation. In India it is not an uncommon thing for a party who is greatly irritated to commit suicide, in order to render somebody else unhappy. This is absurd enough, but less so than duelling.

—SOME letters stand over for want of space.

WE grieve much to hear of the death of the Rev. James Wallace, of the Irish Presbyterian Mission, Guzarat, a man who was loved by all that know him. He died in Belfast. We are permitted to make the following extract from a letter received from the Rev. Mr. Rea, giving particulars of his death:

I came to Belfast yesterday evening. I came to a house of mourning, and to-day helped to carry into the Balmoral cemetery the remains of another beloved brother, Wallace. He too has gone to the Beautiful City. He fell asleep last Monday morning at 9 o'clock peacefully and calmly as an infant—meet departure for such a man of peace and gentleness. For the last week his illness had increased, and for several days they had no hope of his recovery nor even of his rallying. I saw him last about ten days ago, and knew he was sinking rapidly, for I had had many opportunities of observing the progress of the disease since it developed so fully in January last. He went to Rothsay also for change of air while I was there, and nearly every day we had long conversations about our dear friends in India and the Mission work there, and he always cheered himself with the thought that he might yet be spared to go back. He was quite conscious to the very end, and for many days seemed to live on the verge of Heaven, so distinct and appropriating were his views of the glorious world he was so soon to enter.

We are indebted to our friend the Rev. R. Montgomery, for the following appreciative notice of our departed brother:

Mr. Wallace came to India in 1847, having left the charge of a large and flourishing congregation to devote himself to mission work in India. He was richly endowed for the work, and engaged in it with entire devotedness. He early acquired an accurate and extensive knowledge of the Gujarati language, in which he became an efficient speaker and writer. He was the author of some very useful tracts, and rendered valuable aid in revising the translation of the Gujarati Scriptures. He was a man of a very gentle and peaceful spirit, partaking in large measure of the mind of Him who was meek and lowly in heart. The peace of God ruled in his heart and diffused its influence wherever he went. On this account, as well as by the wisdom of his counsel and his heartiness in mission work, he had secured in a high degree the esteem and affection of his brethren in the Mission, and of the converts at all the stations on both sides of the gulf of Cambay. The new agricultural settlement near Gogo, the land for which he had been mainly instrumental in procuring, was by common consent named, out of compliment to him, Wallacepur. He has left an interesting family, who are following him as he followed Christ. In the removal of this dear servant of God we have another call to work while it is day.

Two papers on Preaching to Mahomedans were read at the Allahabad Conference. The writers of these papers were Rev. Imad-ud-din, C.M.S., and Moolvi Safdar Ali, Extra Asst. Commissioner, Jubbulpoor. They were both formerly zealous Mahomedans and were fellow-students. They took part against Messrs. Pfander and French in the discussions at Agra. On account of their learning they received the title of Moolvi. Both subsequently became Christians. There are some very good suggestions in these papers. "We preach of a new birth, but in our own lives we do not exemplify *our* new birth," says Mr. Imad-ud-din. This is really the grand evidence wanted; everything else must fail. He asks that great courtesy and kindliness be shown the Mahomedans. Mr. Safdar Ali would have Christian preachers give much more prominence to the works and words of Christ, and less to the details of the unworthy lives of Krishna and Mahomed. All hard words and contemptuous expressions should be avoided. We must reserve the deeply interesting paper of Rev. T. V. French for future notice.

A FRIEND has sent us the following copy of a very striking and interesting spiritual Covenant made by an ancestor of his five generations back. The Covenant, written on parchment, was found accidentally among a lot of old and long-forgotten documents, and was from damp and age almost illegible. It is hoped that the publication of it in our columns may be the means of doing good. Although nearly 200 years old, it is, says our correspondent, "such a clear and simple epitome of faith that any Christian of the present day would not hesitate to subscribe to it." We print the Covenant in its own characteristic phraseology and orthography.

Covenant made ye 5th of febry 1698-9 & Renewed again x cer ye 10th 1710. Blessed God, Thou art ye true & Living God who hast made all things & man in a Special maner for thy Self; and when by his wilfull Transgressing thy Covenant he had thrown himself into a State of Sin & Misseray wherein no eye Pityeth him, Then wast thou pleased to compassionate his Caise and again to redeem him to thy Self by the Precious blood of thine only Begotten Son Jesus Christ. I am therefore thine, O God, by more than a single title, Thine both as made & Redeemed by thee, & therefore ought to have given up my Self intirely to have loved & Served thee with all my heart, & with all my Soull, & with all my Strength, but, wretch that I am, I have willingly suffered other Lords to have dominion over me. How hath this Present evill world & the things that are below taken up & Possessed my Soull. How have the Lusts of the flesh and the Interests of this carnal life commanded all myne affections, & how hath Sattan taken me captive at his will. I have not resisted, but often compleyed with, his Temptations. But now, Lord, being by thy good Spirit Convinced of the evill and folly of my wayes, I deseire seriously and from my heart to acquit & Abandon all these Strange Lords to whom I have hitherto yielded my Subjection, & Return to thee, O Lord, as the only fountain of Beeing & happiness, and as I am already thine by all manner of right & title, so allso now to become intirely thine by my own actuall choise and consecration of my Self unto thee. I do therefore now here in thy Presence, Solemnly and in the Simplicity of my Soull, renounce this vain and wicked world with all the Lusts & carnal Interests of the flesh, the Devill and all his works which Jesus Christ came to Destroy. And wholly & without reserve I give up and dedicate my Self unto thee, O God the father, Son, and Spirit, In whose name I have been baptized. Thou, Lord, art my Creator, & I here Ingage myself to own thee as my only Sovereign, to live in all subjection to thee, and to be intirely at thy disposull, and to take thee for my only God and Portion. I do here also accept of thy Son Jesus Christ as my only mediator by whom I am saved. I now accept him for all his offices, and for all those ends and Purposes for which the father hath apointed him, not only as A Prist to Satisfie and Interceed for the Remission of my Sins, Butt as the Sheepard and Bishop of Soulls, the Great Prophet whom I am to hear in all things that he shall say unto me, And as my Lord & King to submit to his Lawes and Government, that he alone may rule in my heart and subdeu my Lusts, and fulfill in me all the Good purposes of his will.

And to thee, O Holly Spirit, I hear resign my Self and to thy only conduct, to Sanctifie, guide, & comfort me, not willing any more to quench or resist any of thy secreet motions.

To all this I doe her in thy Presants, O God (Who Searchest the heart and knowest what is in man) willinglay submit my name as A witness against my Self if ever I prove fulse in my Covenant, & humblay begging the aid and assistance of thy grace that I may be earnest and faithful therein (conscientiously doing & performing It to the end). Lord, Search me and trye my heart, and If their be any fulse way in me discover it to me that I may not be condemned with the hipocrites but may be upright & without Guile, and in the great day be found Blameless & unreprovable in thy sight. Amen. Amen.

(Signed) JAMES BLOW.

THE question of the Ecclesiastical Establishments of India, is one that can be discussed quite apart from that of the English establishment. It is beginning to be regarded as a grievance by the Native Press. They look upon it as an injustice to India that her revenues should be saddled with the cost of sustaining in each Presidency, very high salaries, a Bishop and a large body of Chaplains for the sole behoof of the English. We do not know that the Native can speak against this application of the revenues, with a good grace, seeing that Hinduism is placed in a much better position under the present Government, than

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it was under Native Governments. Native Governments used to make allowances to particular temples and bodies, on condition that there should be religious services on behalf of the ruler; but what was granted in this way was often discontinued, when the pious fit passed away. We have seen Holkar within a few years discontinuing certain grants formerly made to temples. But under the English rule, these allowances are perpetuated. We look at the question of the Ecclesiastical Establishments of India from a different point of view. We have for many years had the opportunity of observing the working of the system of chaplaincies, and our conclusion is that they for whose benefit they are instituted, the civil and military servants of Government, would be better without them. Formerly there was a considerable proportion of evangelical men among the chaplains, but that proportion seems to have greatly diminished. Some are Broad Church, that is, sceptical, as far as they can decently be; a good many are Ritualistic; some are men of the world. Generally, they make it sufficiently evident that they are officers and gentlemen, to be regarded with distant reverence by soldiers. According to our conceptions of the Gospel, they are not the men best adapted to bring it home to the hearts and understandings of those who are committed to their spiritual care. And while they exert not much healthy influence for good, of a direct kind, they exert a very great influence in the way of excluding good men from their flock. There are, no doubt, still some men of God among the chaplains, men having the Spirit of Christ, the spirit of self-denial and of love. But if the Government patronage were withdrawn, these men, commissioned of Christ, would remain, and would be joined by others like-minded; and even if the English in India, with the Indo-Britons, were not able to support them all, Christians at home would be glad to contribute the needful. The Anglo-Indian Union in Northern India, is just the beginning of a movement in this direction, and shows how easily the needed help could be organized when the burden is once put where it belongs, upon the Church of Christ.

It is with a very unusual degree of interest that we have read the extract we now make from the *Bengal Christian Herald* of August 15th:

From the Association of Preachers at Mirzapore, Calcutta, to their brethren in the Lord, Greeting.

In order to the development of new and efficient means of extending the kingdom of our God, it strikes us as most desirable that the Native Preachers, other Mission Agents, and devout brethren of every Church throughout India should unite in supplication to the Lord Jesus. But inasmuch as it is not practicable for all to meet together at one time and in one place, it is suggested that one day, *namely*, the *21st of September*, be set apart everywhere for prayer and consultation. We venture to recommend that on the evening of that day, at 7 o'clock, the brethren assemble together for this purpose; and, in order that the Church generally may be benefited by those numerous deliberations, we would ask our brethren to forward to us an account of the most important positions made. It is our intention (D. V.) to print, the form of a pamphlet, this accumulated information, and to forward a copy to every Mission station in the country. If the various communications be addressed to the care of the Rev. J. Vaughan, Mirzapore, Calcutta, they will be sure to reach us.

We feel strongly the importance of a weekly meeting for prayer in every congregation for the spread of the Gospel; this is therefore a point on which we beg for information; we would ask our brethren to say whether such a meeting is already established in their respective congregations, and if so, of how many members it consists; if no such meeting has hitherto existed, whether it is likely that one will be commenced.

We would request that the communications be forwarded to us not later than the 1st of October.

Inasmuch as the languages of India are manifold and we are not conversant with them all, it will be a convenience if our brethren would send their reports in *English*.

The members of this Association conclude with a loving salutation to all their brethren in Christ.

This Mirzapore, Calcutta, means a quarter of Calcutta so named, and not the town of that name. The day mentioned is the third Sabbath of next month. The invitation is specially interesting as emanating from a body of Native Preachers of the Gospel, and as being addressed to their Christian brethren of all denominations throughout India. The object for which this day of special prayer is desired is "the development of new and efficient means of extending the kingdom of God." We do not know that new means are necessary, but if some of the oldest means should be restored to the church they would doubtless appear wonderfully new. There could not possibly be a more important object, and we trust that all Native Christians throughout India, and all European Christians who desire to see the kingdom of Christ extended in this land, and in other lands, should, on the evening referred to, unite in earnest supplication before God. We do not attach so much importance to the 'consultation.' What we need is the Spirit of Pentecost, that is, the Spirit in Pentecostal power, baptizing us as with fire for the great work before us. We know that there are bodies of Christians daily uniting in fervent prayer for this very thing; but the Lord will be inquired of by all his people, that all may participate in the blessing. And it is doubtless in answer to prayer that has been already offered that this invitation has been made.

One of the subjects of the day is the Reform of Convocation. Convocation is supposed to represent the Church of England, but it only, and that but partially, represents the clergy of that Church. The Rev. W. Hobart Seymour has been writing on the subject lately. He is opposed to Reformation. He says:

I believe that if the Clerical House of Convocation were wholly representative and truly representative of the clergy, it would prove the most disastrous affliction that ever befel the Evangelical body in this country.

In a letter published in a contemporary more than a year ago, I stated—"We all know something of the election of the two clerical representatives in our dioceses under the present system. Every High-and-dry clergyman votes against our candidate, looking on an Evangelical as little better than a Dissenter. Every Tractarian and Ritualist will vote against him, looking on an Evangelical as his natural enemy. Every Broad-Churchman will vote against him, looking with ill-concealed contempt on everything Evangelical. And every careless and worldly clergyman will vote against him, as being a standing rebuke of his carelessness and worldliness. It has been always thus in times past. Every party will thus oppose him, just as the Pharisees and Sadducees and Herodians, hateful and hating one another, coalesced against our Divine Master. The Evangelical candidate will always be in a minority. The Evangelical clergy do not form more than one-fifth of the whole number of the clergy, and therefore their candidate will always be in a minority. By means of the cumulative vote—provided the number of representatives were five or six for each diocese, not merely three as proposed—it is possible to secure one in most dioceses, and perhaps, by clever organization, two in some; but when Convocation assembled, the Evangelicals would be no more than twenty or thirty at the most in an assembly of 150 or 200 members, so that there would be a working majority of four or six against one on every question involving the principles of Evangelical truth. The Evangelicals would be put down, and sat upon, and stamped out."

I believe that this is a fair description of the probable result of making the Clerical House of Convocation really representative of the clergy. Now, "at present we are enabled to repudiate every decision of Convocation, on the ground that that assembly is not representative; but if once we constitute it as truly representative, then we are bound hand and foot; we are pledged and compromised by every decision at which they may arrive." I have no wish for such a state of things.

And he goes on to say that he does not think that the Evangelical interest would be better secured by representation of the laity. He says:

Let this fact be considered: the laity at present elect above 600 noblemen and gentlemen to represent them as members of Parliament, being, while so doing, perfectly aware that those members will make one of their own number, either Mr. Disraeli or Mr. Gladstone, Prime Minister, and will place in his hands the appointment of the two archbishops, of all the bishops, of all the deans, of the greater part of the canons, and an immense portion of the rectors and vicars—the appointments of the men who ordain and exercise the appointing of almost the whole parochial clergy of England. The laity do this, never for a moment troubling themselves whether the Prime Minister, to whom they give the disposal of all this patronage, is a High-and-dry, a Ritualist, a Broad-Churchman, or an Evangelical.

The sort of men the laity send to Parliament, enables us (he thinks) to form an opinion concerning the sort of men they would send to Convocation.

Could anything show more clearly the anomalous position of the Evangelical portion of the Church of England? They are such a very small minority of the body to which they belong, that anything like a fair representation of that body would be perilous to the cause to which they are consecrated. Is it expedient for them to remain in connection with an establishment, under these circumstances? The Church of England has just the same right to be represented as she has to exist; and if the Evangelicals cannot maintain their ground within the Church without unfair representation, by all means let them secede. They believe that there is an essential antagonism between their own teachings and those of the Ritualists and Broad Church; the same as between light and darkness, righteousness and unrighteousness, faith and misbelief, and faith and unbelief. Well, what saith the Scripture? "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols? Wherefore come out from among them and be ye separate, saith the Lord." Mr. Hobart Seymour says, in so many words, that the appointment of almost the whole parochial clergy of England is in the hands of men about whose religious sentiments they who elect them care not a jot! Could the most bitter enemy of the Church of England wish for a different state of things? Can any one who holds the doctrines held by the Evangelical members of that Church, be content that they should remain in such an anomalous position? Is it not time that our brethren of the Church of England should cease to misinterpret the motives that actuate us when we speak

in favour of disestablishment? They think that we envy them or grudge them their social position, their emoluments, their State patronage. For ourselves, we can truly say that we would be sorry to exchange positions with that of the highest dignitary of the Church of England; and we suppose that many who are truest friends of the Evangelical members of the English Church desire their separation from the four-fifths who have such widely different views.

The Bombay Guardian.

SATURDAY, AUGUST 23, 1873.

MOTIVES.

In taking an estimate of their own characters, or of the characters of others, men often forget to take into account the influencing motives. God has so constituted us, and so subjected us to modifying laws, that actions done under the influence of selfish considerations may be made to work out the good of society. The honour of such beneficent results clearly belongs to God; but men are accustomed thoughtlessly to give it to those who did the actions, disregarding the motives by which they were influenced. We lately read an article on Anæsthesia in an American paper giving an account of those to whom we are indebted for the means of annihilating pain. A meeting was held recently in New York for the purpose of paying a tribute to the widow of Dr. Horace Wells, who first introduced nitrous oxide as an anæsthetic. Wells was an obscure dentist in Hartford, Connecticut; in 1844 he witnessed an exhibition of nitrous oxide or laughing gas, and was immediately struck with the idea that it might be employed in dental operations. To test the matter, he had one of his own molar teeth extracted while under its influence, and immediately afterwards announced that he had suffered no pain, and waving his hand shouted, "A new era in tooth-pulling!" He went to Boston and made the discovery known to the medical faculty, among others to a Dr. Morton. Only one experiment was allowed him, and this was unsuccessful, in consequence of the quantity of the gas inhaled being insufficient; he was hissed away from the meeting and left the place in disgrace. He was more successful in New York. But after a while Dr. Morton came forward as the discoverer of anæsthesia by sulphuric ether. The mortification experienced by Wells at the greater success obtained by Morton in securing the attention of the public to his method, caused him to commit suicide in 1848. The use of sulphuric ether in surgery was followed the next year by that of chloroform by Sir J. Y. Simpson of Edinburgh.

Wells believed that he had taken the lead in giving to man the great blessing of anæsthesia, whereby the most painful surgical operations could be performed without pain; but he was ignorant of any gas or ether by which he could guard himself against the pain of wounded pride and disappointment. Behold something truly marvellous! a man comes forward with the announcement of a great boon to humanity; another man improves upon it and receives more honour from men than is given his predecessor; the fact that the proffered blessing is more effectually secured to humanity, weighs nothing in the estimation of the latter against the fact that somebody else is more honoured than he is; he becomes the prey of unhappiness; his life is such a burden to him that he commits suicide!

Now this poor man was by no means singular in the way in which he was affected by motives. It is evident that he thought a great deal more about himself than he did about mankind; it was of greater importance that he should be honoured and profited than that others should be; insomuch that when the actual advantage of myriads was in one scale, and his own disappointment in the other, the latter outweighed the former. Christ's law of love bids us do good, hoping for nothing again, in imitation of our heavenly Father who sendeth rain upon the just and upon the unjust; and his law of faith assures us that God will bring to light in due time the truth regarding all our claims, and teaches us that the honour which cometh from God is infinitely more desirable than that which cometh from man. Many of the world's 'benefactors' have been actuated by the same motives that influenced poor Wells. The grand stimulus has been ambition. In dependencies like India where a foreign race is dominant, there is a temptation to the rich to seek honour from the rulers by works of public beneficence; and we have heard that one of our most munificent citizens on one occasion said that he would give no more until his past benefactions had received some acknowledgment from the Government.

That anæsthesia could be produced by nitrous oxide was known at the beginning of this century to Sir Humphrey Davy, who recommended its use to surgeons. His recommendation was unheeded, and Wells knew nothing about the pre-discovery.

Ether and chloroform have been generally used in amputations and excisions, and nitrous oxide in dental surgery. But the improved methods of using the latter bid fair to bring it into general use in other operations. Recently Dr. Sims, of New York, kept a patient under its influence for fifty minutes by means of an apparatus invented by the Johnston Brothers, of this city, sons of Dr. Johnston, of Wesleyan University. Nitrous oxide, the first anæsthetic successfully employed, has by long experience been found the safest and best, as it leaves the patient with none of the sickness and depression consequent upon the use of chloroform and ether, but has not been generally employed in surgery, from the inconveniences of its use. In dentistry the patient could go to the gas, but in other surgery it was found impracticable to bring the gas to the patient. This resulted from the size and weight of the gasometer containing it. Thus, one containing 100 gallons of the gas is twenty-eight inches in diameter and forty-five in height, and, with the water, weighs nearly 500 pounds. By the process invented by the American chemists referred to, the same amount of gas is condensed into an iron bottle three inches in diameter and twelve and a half in length, weighing less than fifteen pounds. By the process of condensation also the gas is rendered perfectly pure, rendering accidents from its use impossible. By these means all the inconveniences of using nitrous oxide are avoided, and it is rapidly superseding all other anæsthetics.—(*N. Y. Advocate.*)

CHRISTIANITY IN ANCIENT INDIA.

The *Indian Statesman* gave its readers the other day an interesting article entitled Hinduism borrowing from Christianity. Many tablets with Pehlvi inscriptions have been found in the extreme south of India (Cochin and Travancore), proving that there were at one time considerable colonies of Persians there. Religious persecution was in ancient times the chief cause of colonization, and it is supposed that these Persians were Christians. It would be strange if it should turn out that before the fire-worshippers of Persia were driven thence to India by the Mahomedans, they themselves had previously driven thence to this same country, their own countrymen who had embraced Christianity. We shall know more about it when the inscriptions have been deciphered. It is Mr. A. C. Burnell of Mangalore who has discovered and called attention to these inscriptions. Mention is made of Persian Christians in S. W. India as early as the beginning of the 6th century.

These Persians were thus established long before the origin of the modern schools of the Vedânta, and the founders of these sects—such as Shankaracharya, Ramanuja, and Madhvacharya—were *all* natives of places close to Persian settlements. . . . The S. Indian Vedânta sects must be taken as an unacknowledged result of perhaps the earliest Christian (though Manichæan) mission to India. . . . Patriotic Hindus will hardly like the notion that their greatest modern philosophers have borrowed from Christianity; but as they cannot give an historical or credible account of the origin of these Vedântist sects, if we take the above facts into consideration, there is more against them than a strong presumption, for these doctrines were certainly unknown to India in Vedic or Buddhistic times.

The *Statesman* says:

Professor Weber's Essay on the *Rámáyana*, a translation of which, by the Rev. D. C. Boyd of this city, appeared in the first volume of the *Indian Antiquary*, has for its main theme the idea that the poem cannot claim so high an antiquity as has generally been ascribed to it, and that in the existing condition of the text there are to be found unmistakeable indications that the influence of Greece upon India was already firmly established at the time when the poem assumed its present form.

It has been recently shown, all but conclusively as we think, that the history and the teachings of Krishna, as recorded in the *Bhagavad Gîta* and in the *Bhagavad Purâna*, have been in large measure borrowed from the Christian Scriptures. A writer in the *Athenæum* of 10th August 1867, reviewing the first volume of Mr. Talboys Wheeler's "History of India," draws attention to the wondrous transition from the Vedic religion to the teachings of Krishna in the *Mahâbhârata*. For reasons which he gives he thinks "we are justified in supposing that the episodes about Krishna were inserted as late as 800 A.D., when there existed a considerable number of native Christians along the western coast of India." And from the continuous history given in the *Bhagavad Purâna*, he cites many most remarkable coincidences between the history of Krishna and that of Christ. Such are the incarnation of the Deity in one of royal descent, the dread of the tyrant king on hearing of the birth, the flight with the Child, the slaughter of infant children by the king when the escape becomes known, the temptation and subsequent overthrow of the great serpent, the anointing with oil by a woman, miracles of healing, and restoring the son of a widow to life; and other incidents which recall the temptation, the transfiguration, the burial, the descent into Hades, and the resurrection. Having pointed out these coincidences, the writer goes on to say:—"And there being proof positive that Christianity was introduced into India at an epoch when there is good reason to suppose the episodes which refer to Krishna were inserted in the *Mahâbhârata*, the obvious inference is that the Brahmans took from the Gospel such things as suited them, and so added proëminent beauties to their national epic, which otherwise would in no respect have risen above such poems as the Shâhnâmah of the Persians."

In 1869 Dr. Lorinser published a German metrical translation of the Bhagawad Gita with annotations, and acknowledges (in his Preface) that his principal object in the publication was—

To furnish documentary proof of the impressio[n] which I received at first with the greatest su[r]prise, but which soon developed into the mo[st] settled conviction, that the author of the *Bhag[a]vad-Gîta* not only was acquainted with the writing[s] of the New Testament and had made frequent us[e] of them, but had also woven Christian ideas and conceptions into the entire texture of his system, and to make it manifest that this much-admired monument of early Indian genius, this most beau-

tiful and elevated didactic poem, which may be regarded as one of the noblest flowers of profane literature, is indebted for its purest and most highly esteemed doctrines, for the most part, to a source which has hitherto been either completely overlooked, or perhaps intentionally ignored.

In 1848 we read the Bhagavad-Gita and made some notes upon it in a Note-book which we have preserved to this day. We turn to it, and there find the following quotations with remarks by ourselves in brackets:

"He, my servant, is dear unto me, who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions and firm resolves." [What could be better? Who will say there is no such thing as natural religion, no divine teaching naturally? God hath not left himself without a witness among the heathen. Such passages condemn the heathen; the truth contained in them may be adduced in the judgment day against the actual deeds and lives of the Hindoos. The great distinction of the Christian religion is that it contains motives and is accompanied by a divine efficiency to bring the minds of men in conformity to its standard.—I am much surprised as I read this book to see the resemblances to Christianity, the approach made to many of the highest and most mysterious parts of our system. The object is Krishna instead of Christ, and this of course condemns the whole viewed as a renovating system. But it does seem to me that the author of it knew of the Gospels, knew the Gospel of John.]

"My believers rejoice among themselves and delight in speaking of my name and teaching one another my doctrine."

"I am the sacrifice, the worship, the spices, the invocation, the fire, the victim. I am the journey of the good, the comforter, the creator, the witness, the resting-place, asylum and friend." [These are all the proper titles of Christ.]

"Whatever thou doest, whatever thou eatest, sacrificest, givest, whatever thou shall be zealous about, make each an offering unto me."

The era of Shaliwahun is still current among the Hindoos, the era by which they commonly reckon. It begins A.D. 78, at about which time the Gospel was probably first preached in India. Now Shaliwahun is a Sanscrit word, signifying, the Cross-borne one. We incline to think that it may have been at a much earlier period than the 8th century, that the Hindoo books above referred to were affected by Christian influences.

THE SUNLESS NATION.—VI.

(An Allegory.)

I brought away from my philosophic friend, said Light-seeker, a much better conception of my obligations than I had before. In early days I had cherished an inordinate sense of my own importance, and was always thinking of my claims upon the regard and service of others; consequently I could see no sin but that of others. I was brought now to reflect upon the claims of Him who had made me, and those of society, upon myself; but what drew my thoughts in this direction was the idea that there was more or less merit in all right action. I looked upon sin as something natural and excusable; and upon all that was not sin as meritorious. I was desirous of doing beneficent actions, but demanded rigorously that they should be appreciated, and much honour be given me on account of them. I was, you know, a wanderer, without resources; my learned friend had supported me while I was his disciple; but how I should now get my bread, I saw not.

I interfered between a soldier and an old man whom he had knocked down for not quietly surrendering his money, and the soldier was on the point of getting me punished for the act that he himself had done. I saw an officer in his tent, at table with others, in the act of putting one of the rain caskets into his glass of water; I rushed in and told him of the evil consequences of liberating the evil spirit therein shut up, relating my own experience. The officers laughed at first, but afterwards, getting angry, ordered me to be ejected. It was a field of battle; two forces were pitched against one another, and a collision was daily expected. I obtained an interview with the Commander-in-Chief of one of the forces and addressed him as follows: We are on the eve of a bloody battle. On the first day, may be, 5,000 of the enemy will go down, and 3,000 of your forces. The battle will be renewed next day and 7,000 of your men will go through the trap-doors and 5,000 of the enemy. Another battle will be necessary, when 10,000 of the enemy will be disposed of, and nearly as many on your side. In the neighbourhood of this place I have observed that the table-land terminates in a deep precipice where nought that goes down may come up again. What I propose is this: You and the opposite Commander-in-Chief shall play a game of chess; if he should win it, let 12,000 of your men, under the command of your eldest son, march over this precipice; if you should win it, let 12,000 of theirs, under the leadership of the son of their Commander, march over the precipice. Let the remainder of each force return to their homes. In this way, there will be no wounded ones to fill your hospitals, and there will be no need of artificial legs and arms. To my surprise, the Commander-in-Chief ordered me to be taken away as a madman. I endeavoured to show him that he was the madman, but he would not see it, and I was actually taken away and placed among mad people.

Here I had food and lodging. After a few days the man in charge told me if I behaved well, and if my friends would give him 500 gallons of water as a guarantee of my sanity, I would be let out. So I wrote to my father. He was very much annoyed at my ill-success, and agreed to get me out if I would come back and pursue the business of watchmaker. I consented to it, and returned to the paternal home, a good deal humiliated, but fancying myself a wiser man, on the whole.

Time went on, and the contagious influence of universal example led me to give my heart to the water-god, and I became absorbed in the desire to accumulate an immense reservoir. I had previously ridiculed the infatuation of men in giving their life-long labours to the accumulation of a body of water of which they could not use an infinitesimal part; yet I myself was on the point of becoming hopelessly domineered by this passion. I was successful and succeeded in half filling a very large lake which I had dug for the purpose. I then married. After a while my wife took a fancy to open sluices in the lake out of which the water rushed in cascades which she professed to admire greatly, insisting upon it that the quiet beauty of the placid lake could not for a moment compare with these graceful waterfalls. All my efforts to induce her to take a different view of the matter were in vain, until one morning the lake was found dried up, drained of all its limpid treasures. When I brought her to see it, instead of being overwhelmed at the evidence of her own folly, she bitterly reproached me for my presumption in having married her before I had filled the lake, and a few days afterwards left me for ever. She went to another town in our country, took another name, and soon married another man, one whose supplies were larger than mine had ever been. To avoid my creditors I was obliged to leave the town and wander about in the country. Here were chagrins, humiliations, afflictions. I thought of committing suicide. After all my years of earnest endeavour, I was at the bottom of the ladder. I sat on the border of a stream one day, very wretched and gloomy, asking myself what there was in life to live for. There came along a man with only one arm and one leg and one eye, singing very sweetly and cheerily. There was a bright smile on his face. Has the man escaped from a lunatic asylum? I asked mentally; for it appeared to me a mark of insanity to be unconscious of the misery of such a mutilated existence. When he saw me his countenance assumed an expression of sympathy and he drew nigh. Supposing him to be a beggar, I told him I had nothing to give him, had indeed eaten nothing that day myself. He said, Oh, I am glad to find some one to share with me the loaf of bread that was just now given me. He sat down beside me and I confess that my heart somewhat warmed towards him when I heard him sing a hymn of thanks to the Giver of all good, and give me the larger half of his loaf, with a beautiful smile full of sympathy. I now noticed that he was one of those who bear on their heads the lustrous stone. Conversing with him, I found that my misfortunes were insignificant compared with his. He was the son of a Prince. He had scarcely come of age when he became possessed of the stone. His father forbade his wearing it, and commanded him to put it away in a trunk or in a napkin, out of sight.. This he could not do. His father took an oath that he would cut him asunder if he refused to obey; but he could not obey. Then one of his eyes was put out; a week after, a leg was amputated; a week after that an arm was cut off, and then he was driven away in disgrace. At his father's request he had taken another name, and he begged of me not to think unkindly of his father, as it was chiefly through evil counsel he had been led thus to act. My mutilated friend seemed to be full of joy; I had never seen a man so keenly conscious of the goodness of God, though like myself he was penniless. A light now shone into my heart and for the first time I found more blackness within than I had ever seen without. I became the companion of my new friend, and he led me through a passage to which he was guided by the shining stone, out into the sunlight, where I seized the silver trumpet and became myself one of the stone-bearing band.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—You are aware that through the activity and vigilance of the late Magistrate of Police, Mr. Showell, Duncan Road was cleared of the nuisance of European and Native prostitutes, and the respectable inhabitants of that road enjoyed peace and quietness for the last two years. I am sorry to inform you that of late, either through the neglect of our active Bombay Police or some other cause, the evil seems to be again on the increase. One by one the houses are getting filled up with European, Persian, and Native bad women of all classes; and, not content with decorating their houses with lights, &c., they call openly to the passers-by, and no notice whatever of them is taken by the Police: consequently the respectable residents are great sufferers. They are often deprived of the pleasure of having their friends and acquaintances with them, as many purposely avoid to pass through this road, which commences at the Byculla Hotel and Treacher's, and is one of the chief thoroughfares of our city. I need not describe the noise, the howling and fighting which go on from day to day. Allow me to say that it is the general opinion of the respectable people of Bombay that our wise Government should at least keep the chief thoroughfares clear of prostitutes and grog-shops. These two evils are the chief causes of the disturbances which take place in our town, and almost all the cases which come before our Magistrates can be traced to one or the other of these evils. Why should not our good Government make special arrangements and confine them to some less public quarter of the town?

I am yours truly,

A. B.

Notices.

WE have received from X. five diamonds, proceeds of which shall be applied as requested.

Epitome of News.

SATURDAY, AUGUST 16.

—We give an extract from a second article by the Rev. W. H. Withrow in the *Christian Advocate*: "Mr. Lanman gives an account of another Japanese youth—the only one described as distinctively Christian—whose pursuit of knowledge under difficulties and persevering energy are beyond all praise. When a lad he picked up a little English from a commercial clerk while supporting himself by teaching Japanese to a priest of the Greek Church. He worked his way to China, where he learned Dutch, and earned a living by teaching, or working as cabin-boy or sailor. He procured a passage to Boston from an American captain in consideration of washing and mending the captain's clothes and teaching him Dutch. For ten weeks after his arrival he acted as watchman on the wharf where his ship lay. An opportunity at length occurred for his gratifying his passion for learning by attending school and college. His ambition was to become a preacher of the Christian religion to his own countrymen. He began, therefore, to translate the Gospel of St. John into Japanese. As he read

the wondrous saying in the third chapter, 'God so loved the world,' &c., he felt that he had not yet become a true Christian. But this was the illuminating word which led him into the glorious light of conscious salvation. Mr. Mori, hearing of the nameless youth thus toiling on alone, offered him the patronage of the Imperial government and the States, and support of one of their official students. This he respectfully declined, preferring a manly independence in order that he might return to his own country as a preacher or teacher of the Christian religion."

—*Christian Advocate's* letter from France: "Notwithstanding the assurance repeatedly given by our new Government that it will not change the existing laws and regulations, our regret at the fall of President Thiers rather increases than otherwise from day to day. We cannot but see that the clerical party is in ecstasies, and if we can trust MacMahon as an honest man and a true patriot, we have very little confidence in his Ministers, and we cannot forget that, when elected to power, their first telegram to announce their accession to office was addressed to the Pope. The priests are everywhere, on this very day, organizing processions in the towns where the law had hitherto prohibited them on account of the number of non-Catholic residents, and I should not be surprised if in consequence there were troubles in some of our southern cities, which troubles would at once give rise to most stringent regulations, strongly interfering with our religious liberty."

In the south of France 'the revival spirit is spreading. To the two stations mentioned in my last letter, in which numerous conversions had taken place, I may add now two other villages, in one of which all the children, I am told, are seriously influenced. One fact in reference to that village I may mention. Revivals are well known to the older inhabitants of the place, but there had been none for some years. About two months ago I met a local preacher from the village and asked him how things were going on. 'O!' was the answer, 'I think we are about to have a revival, for the devil has just awoke, and is getting angry at us.' 'How so?' 'Why, last evening a woman was severely beaten by her husband for having come to our chapel; it is many years since we have had any wife-beating in our village, and if opposition is astir again, I take it as a sure sign that the Spirit of God is at work.' The good man was not mistaken, for the next thing I heard, some three weeks after, was that a dozen young people had found peace, that the chapel was thronged every night, and that twenty-nine persons had been received into the Church on trial."

—The Boston correspondent of the *Advance* writes, June 20: "The Boston Ministers' Meeting has lately been discussing the 'Higher Christian Life,' and has become so much interested in the topic that it has been continued for successive weeks. Last week Rev. Mr. Pentecost, of the Baptist church, was present by request, and occupied more than an hour in an exposition of the views to which that indefinite term is applied, and an account of his own experience. He was heard with profound attention, and closely questioned upon points having a theological bearing. Exception was taken to some things he said about the possibility of a sinless life in this world, but the trust and peace of which he spoke were felt to be a reality, which it is the privilege of all believers to share. The effect of the discussion, which was to be continued this week, has not been to convince those who have participated in it that the experience spoken of differs in kind from that of which every child of God knows something, but to awaken a desire for that more thorough consecration to Christ, and full appropriation of his promises, which is probably all there is of substance in the so-called 'Higher Life.' In this respect the discussion has been as profitable as it has been thoughtful, and, as the fathers would have said, 'experimental'."

—*Advance:* "Rev. H. O. Pentecost, pastor of a church at Long Island, and brother of Dr. G. F. Pentecost, has lately been driven from his pastorate, according to the *Baptist Union*, by outside ministerial influence, because persons not Baptists had been allowed to participate in that church's communion with Christ."

Monday, August 18.

—Frontier Intelligence: "Some pilgrims have arrived from Turkistan at Cabul on their way to Mecca. They say that the slaves and slave-girls are now very kindly treated in Turkistan. Several have taken leave from their masters and gone home; many have been married and have got good dowries. In short, there is no slavery in Turkistan."

"In consequence of flights of locusts passing through Bokhara several times, the crops have been nearly destroyed and grain has become very dear. Besides this the people are suffering from an epidemic fever which carries off persons three days after being attacked. The King of Bokhara has appointed hakeems in every street and *mohulla* to attend on the patients. The King has also ordered the Kotwal to pay the travelling expenses of lepers, who have increased lately, and to send them from the city."

—The Umballa correspondent of the *Bombay Gazette*, writing of the soldiers of the 72nd Highlanders, says: "An unfortunate crow found its way into one of the bungalows, when he was seized and deprived of some of his feathers, after which a lighted rag was attached to his tail, and with this appendage he received his liberty. The bird alighted on one of the outhouses which happened to be covered with thatch, and in less than ten minutes the building was burnt to the ground. A court of inquiry assembled, and of course nobody was acquainted with the delinquent who set fire to the crow. Lord Napier, who took a very serious view of the case, and pointed out the possibility of some valuable thatched bungalow being demolished in this manner, ordered the orderly serjeant and corporal who were on duty on the day on which the occurrence took place to be reduced to the ranks, which was accordingly done in presence of the whole regiment."

—London correspondent of the *Times of India*: "The costume of the members of the House of Commons last night was most seasonable but peculiar. Many of them wore a light overcoat, without waistcoat, and trousers of the same material. One of their number, Mr. Guest, the tallest man in the House, had the sense and pluck to appear in a complete suit of white duck. Indeed, Indian fashions are gaining ground generally. Puggrees may be seen everywhere, and umbrellas to provide shelter from the sun are unfolded as a matter of course. A few years ago puggrees would have collected a crowd round the wearer, and umbrellas, save to give protection from the rain, would have been scouted as effeminate."

—Rev. W. H. Dallinger writes: "Wonderful advance has been made within the past few years in our knowledge of the physical and biological conditions of the depths of the ocean. The researches now being made by H. M. S. *Challenger* immensely enrich this knowledge, but a constant demand is being made for new instruments to meet the exigencies that constantly arise. One of the greatest difficulties has been to produce a thermometer to record the temperature at great depths. Photography appears the only plan; but the small modicum of light at such depths renders artificial light absolutely necessary; and the difficulty is to get light without heat enough to affect the mercury. Dr. Neumayer finds that the light emitted by a Geissler tube filled with nitrogen answers the conditions; and he has had constructed, and exhibited in working order at a meeting of the Berlin Geographical Society, the complete instrument. It consists of a large vessel of brass containing (1) two vertical thermometers; which pierce the bottom and protrude into an open portion underneath free to the access of water; (2) a galvanic battery with two Geissler tubes running in front of, and close to, the thermometers; (3) two rolls of Talbot paper standing upright and immediately behind the thermometers, and revolving at a given rate by means of clockwork. As soon as the batteries are closed and the clock-work wound up, the luminous columns of the nitrogen cause the picture of the column of mercury to be reproduced on the photographic paper behind, together with all the lines marking the division of the scale. The vessel is shut hermetically and lowered into the sea to any depth desired. In this way the temperature at any indicated depth may be photographed."

Tuesday, August 19.

—*Friend of India:* "The phenomenon known in East Bengal by the name of the Burrisaul 'Guns' consists of a very loud report, not unlike the discharge of heavy ordnance. This has been heard for centuries, and yet no one has been able to detect the cause thereof, or the spot from which the noise proceeds. It is heard only in the wet weather, sometimes at a distance of even a hundred miles from the sea-coast, and always appears to come from the south. At Dacca, at Burrisaul, at Backergunge, and at all the stations in the Sunderbuns the reports are heard from the same quarter. Mr. K. Wight, who has made investigations on the spot, does not think that the noise can be subterranean, since the sound would not be heard so far off and be equally loud at places a hundred miles apart. The only conclusion that he can come to is that the 'Guns' are atmospheric. Mr. Abercrombie, Commissioner of Dacca, thinks that the reports are caused by the meeting of thunder-clouds at a high elevation from the earth's surface. That the noise is heard only at night may doubtless be accounted for by the fact that the air is more still than during the day, and that the attention of the people is less engaged. We wonder that a scientific investigation into this curious phenomenon has not been made."

—"No fewer than ten Russian railway lines are directed towards the Asiatic frontier. Among the newly projected lines is one running *viâ* the Oural to Siberia. As soon as this is begun, the establishment of an uninterrupted railway between St. Petersburg and Taskend will be only a question of time."

—"The effort to interest the English Universities in Foreign Missions has resulted, according to a correspondent of the *Indian Church Gazette*, in the establishment at Brasenose of a Missionary Association, which has begun with forty members. They have resolved to take up the Lahore Divinity School, of which the Rev. T. V. French is the Principal, and to assist it either by maintaining students or in other ways. The Revs. E. C. Stuart, A, O. Hardy, and J. R. Crowfoot addressed the students in the college hall."

—The sudden death, by cholera at Jubbulpoor, on Friday evening, of Dr. Willmott, Director of Public Instruction, Central Provinces, is reported.

—*Bombay Gazette:* "A novelty in journalism has been started in Calcutta. It is called the *Morning Beam*, and appears daily. The subscription is only 12 annas a month, or about half an anna a number."

—*Indian Statesman:* "A correspondent of the *Englishman* states that during the last two weeks about forty men have been bitten by rabid jackals at Shibpore, a place within the Howrah Municipality. Even only yesterday (11th instant) thirteen individuals were bitten. Not only are the people of Shibpore suffering from those jackals, but those of the adjacent villages are in the same predicament."

—"The contagion of the Pubna riots is spreading fast. It is said that in Dacca and Tipperah there is a combination among the ryots to resist the zemindars' illegal demands for rents. Government should step in at once to adjust the relations between the zemindars and ryots on a more satisfactory footing. We would ask, says the *Indian Mirror*, for a Commission of Inquiry into the whole matter, as a preliminary step."

The *Friend of India* says: "The ryots are gradually getting to learn their rights, but in the dense ignorance in which we have kept them they show a tendency to demand absurdities. The cry, "we are the Maharanee's ryots," means, with many, a refusal to pay any rent. Everything will depend on the conduct of the district officials at this critical time. A revolution has undoubtedly begun, and it must gather strength. So long as it is conducted within the law, as it has been to a marvellous extent in Pubna, the good done will be incalculable. But the cold season must be devoted by the Governor General and the Lieutenant Governor to a careful consideration of the question how far Government is responsible for allowing so much of the Regulations of 1793 as refer to the ryot to become obsolete, and what minimum of legislation it is now just and expedient to apply to this great movement."

Wednesday, August 20.

—We hear from Allahabad that the Honourable Mr. Jardine, Officiating Judge of the High Court, N. W. Provinces, died of cholera at Mirzapoor on Sunday about noon.

—*Indian Statesman:* "The late appointments in the Bombay educational department have attracted much criticism. The promotion of Mr. Kirkham to the English Chair in the Elphinstone College has been severely condemned, but as the complaints have mainly proceeded from school boys and students we have declined to give currency to them. The next grievance is that Mr Barrett has been superseded by Mr. Jacob, his junior in the department, and that the former gentleman's covenant has been violated. It is a pity that Mr. Barrett's claims should have been put forward at all after Mr. Jacob's appointment

had been made and confirmed, when it was obviously too late to urge them. From all that we learn, Mr. Jacob has displayed such qualities in the Poona High School as fully warranted Mr. Chatfield in transferring him to a more important appointment."

—"A remarkable instance of popular superstition is to be met with in the last Sanitary Report from the Central Provinces. In some villages the practice still prevails when an epidemic breaks out of placing the disease upon a scapegoat, and driving the animal forth from the village bounds. An old Brahman Putwarree assured the Sanitary Commissioner 'that cholera was brought to his village by one of the inhabitants who happened to be the first to see a scapegoat after it had been anointed and driven out from another village a mile distant.'"

—*Times*: "The power of hydraulic machinery is capable of indefinite expansion, and if we can apply it with success to a 300-pounder, there is no reason why we should not be equally successful with a 1000-pounder. We appear, in fact, to have discovered the means of managing on board-ship guns of any conceivable calibre. If the ships can carry them, we can work them.

"We have no sooner, therefore, accomplished what we considered a great feat in producing the *Devastation* with her 700-pounders than we are told that these may before long be regarded as mere 'popguns' in comparison with the tremendous engines of destruction we shall soon introduce. They are already making preparations at the Royal Arsenal for the construction of guns more powerful than the Woolwich Infant, and we are now assured by the success of the *Hydra* that no gun which can be constructed will prove unmanageable. This result, as we have said, appears at a first glance as satisfactory as it is wonderful, but further reflection may suggest some misgivings. Is it not rather provoking to find that the bigger we make guns the bigger we have to make them, and no success in warlike inventions promises to be final? 'What,' it might be asked, 'is the good of this incessant development of the engines of war?'"

Thursday, August 21.

—Home Intelligence, August 1: The Under-Secretary for India has introduced his financial statement, showing that up to March 1872 there had been a surplus of over three millions—the largest known since the China trade was thrown open. The year just ended showed a surplus of nearly a million and a half, and for the coming year, ending next month, it is estimated that there will be a virtual equilibrium, the revenue being £48,286,000, against an expenditure of £48,066,000. The disappearance of the surplus he attributed to the cessation of the income-tax.

The Spanish insurgents have constituted a government with General Contreras at the head. Don Carlos is at Echauri, and a proposal made by him to the Spanish Minister of War to exchange prisoners has been acceded to. The Carlist blockade of Bilbao has been raised, and the latest news states that the insurgents at Seville had set fire to their positions by means of petroleum, and that severe fighting continues. From Almeria it is announced that, after two hours' cannonading, the insurgents attempted to disembark, but were repulsed. Carlist advices represent that the revolutionary juntas in Granada and Seville have seized the property of the Church, and adopted other violent measures. The town and entire garrison of Lizaraga, in Navarre, have fallen into the hands of the Carlists, whose forces and ammunition are increasing daily.

Recent telegrams modify this intelligence.

—The Russian journals are highly eulogistic on the approaching marriage of the Duke of Edinburgh and the Grand Duchess, and state that a visit from Queen Victoria to St. Petersburg on the occasion is considered likely.

—Turkey now takes third place on the roll of naval countries. While England has fifty and France thirty ironclad or iron ships, Turkey has nineteen.

—There has been a terrible fire at Baltimore. It broke out in the centre of the city, about ten o'clock on July 26, in the large saw-mills in Clay Street, near the Park. The wind blew strongly from the south-west, and the flames spread rapidly over portions of four blocks. At noon one hundred buildings were burning in the section bounded on the west by Howard Street, on the south by Lexington Street, on the east by Liberty Street and Charles Street, and on the north by Mulberry Street, containing shops, mills, numerous dwellings, and four churches. All these buildings are totally or partially burnt. Several lives were lost. At three o'clock it was believed the fire had been controlled. The estimated loss is 1,500,000 dols.

—A telegram from Salt Lake City, published in the New York papers of July 17, states that one of the wives—the seventeenth—of Brigham Young has left him, and is about to sue for a divorce and for alimony.

—*Madras Times*: "Saravana Pillay, Inspector of Police at Sheally, had detected a case of dacoity at Sheally, and among those who were arrested was a 'known depredator,' from whom the Inspector endeavoured to elicit evidence against the prisoners. Finding the man unable or, as he thought, unwilling to disclose the particulars of the dacoity and the names of those implicated in it, the Inspector tried what a little physical persuasion might effect. The deceased was in a bad state of health at the time, and, consequently, the torture to which he was subjected, in the shape of sundry blows and kicks, proved fatal; and Mr. Nelson has found the Inspector guilty of murder, and sentenced him to death."

Friday, August 22.

—The Sunday issue of the *Indian Statesman* is to be discontinued.

—The *Bombay Samachar*, referring to the "Toll Bill," says that there are people in the Mofussil so poor that they would consent to suffer any amount of inconvenience or labour to save a pice. They would prefer to wade through the river to walking over a bridge.

—*Indian Statesman*: "The Jesuit Fathers lay themselves open to the charge of regarding knowledge as their enemy, by the excessive carefulness which they show in keeping out of the hands of their pupils all books that might prove dangerous to their faith. So far do they carry their scrupulousness in this respect, that they are willing to risk the failure of their students at the examinations rather than to study books that are regarded as objectionable."

—Last year nearly 600,000 newspapers, posted for abroad, had to be stopped in their progress owing to insufficient payment of postage. The neglect of another rule, viz., that fixing eight days from the date of publication as the limit within which a newspaper must be posted for foreign transmission, also leads to the loss of a large number of newspapers, such number last year having been more than 100,000."

—Zanzibar Correspondent of the *Times of India*: "The stoppage of the maritime traffic has as yet produced but little change in Zanzibar, although the effects of the cyclone of last year are becoming more apparent, and the Arabs feel that they are in the bitter grasp of poverty. Indications of crossing to the mainland are becoming more apparent, where they expect to keep up their supply of slave labour and bring new land under cultivation. In the meantime slavery is not extinguished, its locality is merely shifted. Large numbers are collected on the coast, where they can be purchased for five dollars and less, or the price of a tolerable monkey. On the mainland there are, near the coast, large tracts of fertile land which can be brought into cultivation at less expense than it would be to clear off the wreck from many of the estates in the island of Zanzibar. The late Sultan, Seyd Majid, seeing what must inevitably come in regard to the suppression of the slave trade, prepared the way for this by founding the town of Dara Salam, and bringing a large quantity of land under cultivation. Many of the Zanzibar Arabs possess considerable estates there, and may probably occupy them unless the present Sultan forbids them to do so."

—The Origin of Species, by the Rev. W. H. Dallinger, F.R.M.S.: "It is the destiny of all scientific hypotheses to be popular in proportion to their ability to cover the largest area of facts and afford the most philosophical explanation of difficulties. But science, true to herself, never rests in a hypothesis, however perfect it may appear. It is tested by fact. The hypothesis of Natural Selection has had—what from its very nature it had a right to—a very careful hearing, and a reception afforded to few scientific speculations. But it has in turn pointed out fields of inquiry, and the results of work in these are now gradually being given to the scientific world. One of the most accomplished opponents of the doctrine, as it stands, is St. George Mivart, F.R.S., the author of the 'Genesis of Species,' the most complete critical examination of 'The Origin of Species' that has yet appeared. Mr. Mivart is a practical comparative anatomist, taking his place among the first men in England. He has just furnished students with a paper entitled 'Men and Apes.' It is in no sense speculation or generalization; it is a bare statement of facts well known to all anatomists. Its object is to show that from an anatomical point of view no *line* of descent, such as that claimed for man from apes, can be shown to have existed."

Deaths last week—312.

Selections.

FRANK: THE RECORD OF A HAPPY LIFE.*

The above title is well chosen, since the memoir thoroughly bears it out. Frank, the son of our dear friend and brother Mr. Pearsall Smith, seems to have been eminently, in his own esteem as well as that of other people, a happy boy and a happy youth. Very early in life (when barely five years old) he was converted and had "peace with God, through our Lord Jesus Christ." On this subject his mother writes:—

"How well I remember it all—my incredulity as to the possibility of so young a child being converted, and my slowness in believing in the reality of it, even after I saw daily so many proofs. But looking back now over the fourteen years that followed, I see how wonderfully real and true it all was, and what a radical change did at this period take place in our boy. From that time I have no recollection of anything in him needing punishment, scarcely of anything for reproof. And yet his life was so thoroughly boyish and natural, that while it was passing it had no sense of strained piety, such as we have been too apt to associate with the idea of children converted young. From first to last he was a joyous, happy, natural boy, ready to enter into all sorts of innocent fun, rejoicing in every manly sport, fond of gunning, sailing, climbing, swimming, base-ball, and cricket, and always the foremost to lead in any adventurous expedition."

It has been well said that "experience is truth realized," and it seems appropriate at a time when the minds and hearts of Christians everywhere are occupied with the doctrine of "Holiness," "Consecration," "Higher Christian Life," "Full Assurance," "Sanctification," etc., which being many names are one thing, to present the working out into daily life of this blessed truth in the experience of a dear youth who departed to be with Christ at the age of eighteen. And, lest it should be objected that his life was too sheltered a one to afford a testing of his faith or his character, let it be understood that he entered business life for a time, stood the temptations incident thereto, and, later, passed through the ordeal of a college course, with profit to himself, blessing to others, and glory to his Lord and Master.

The subjoined letter is a good sample of his communications to his father:—

"Dear darling Father,—I have not written to you for ever so long, and the only excuse I have is because I was at home with weak eyes. It was not because I do not love you, for there is not an hour passes hardly but I think of and pray for you. Oh, how often I pray that God will give me the power you have in speaking to people! There is nothing I covet so much, earthly accomplishment or acquirement. Only let me work for my Master, and see his marks of approval on my work, as you do, and I ask no more. But I remember for the present that I must not expect too much, as I am so young, and even Jesus did not preach till He was thirty. I really believe I am ready to do any work for Him, though, that He may call me to at present.

"Well, father, I *never* had any idea of the blessedness of a consecrated life before I tried it. The peace, the rest and the joy I have whenever I think of whose I am, and of how entirely I am his, are absolutely beyond the power of my pen to express. I never enjoyed the innocent pleasures of this life half so much; and, to tell the whole truth, I never had anything like so great liberty in doing what I please, simply because I have no desire to do anything my precious, precious Saviour would not like. Fellows come to me and ask me to do wrong things that used to be very attractive to me, but now absolutely I do not care for them. Such freedom from bondage never appeared possible to me before; and yet I don't mean to say I have no temptations, because I have; but the Lord gives me a surety of victory, and I meet them with joy, in the certainty of another

* "Frank: the Record of a Happy Life." By Hannah Whitall Smith.—*Morgan and Scott.* 3s. 6d.

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conquest. However, you know this life better than I do, and I suppose it is nothing new; but it seems to me that no one could ever have realized it as I do.

"And oh! father, I never loved you and mother nearly so much as I do now. It seems to add a new zest to my love, and to make a bond unspeakably precious between us. I said in one of my letters that I was not where I wanted to be; and I have since found out that the true reason was because I was afraid to be happy. But mother got me out of that at home, and now I realize that Christ means me to be just as happy as I can possibly be; and that not only religiously, although that is the most blessed part, but temporally also, here with the innocent pleasures of this earth. All that will give me true happiness, and leave no sting behind, He will grant me.

"How I have to thank the Lord for such parents as I have! Where would I be if I was——'s son, for instance? But, father dear, as it is private review now and hard studying, I shall have to close this dear little talk with you.—Very lovingly, your consecrated son—FRANK."

The mother's Dedication, the father's Preface to the English Edition, and the Introductory Letter of Miss Marsh, are not the least interesting portions of a volume which we have read with unusual enjoyment.—*The Christian.*

Miscellany.

—*Weekly Review:* God the Holy Ghost.—A defective view of the office of God the Holy Ghost produces a low state of the Divine life among us. The complaints of weak faith, and fainting hope, and decaying love which echo sadly throughout the experience of Christians are painfully familiar. We believe the cause is to be found in a defective view of the office of the Holy Ghost. They see clearly that God the Son has done all for them; but they do not see with equal clearness that God the Holy Ghost must do all in them. Hence the union of the soul to Christ is weak and imperfect, and what wonder if there is not much joy in believing? It may not be possible to say whether low views of the corruption of human nature produce low views of the personality of the Holy Ghost, or whether, on the contrary, low views of the Holy Spirit produce high views of human nature. But the two are most intimately connected, and are dependent on each other. With defective views of the corruption of human nature, the estimate formed of our Lord's work, and of all the other parts of the Divine scheme, inevitably become defective also. A false view of the work of the Holy Ghost lies at the bottom of the sacramentarian system of the Church of Rome, and of the doctrinal Romanism unhappily working among us in the shape of English Sacerdotalism. This system makes the work of the Holy Ghost a simple appendage to the work of God the Son, and not an independent and vital portion of the Divine economy. The priest is said to be Christ's representative, and to possess by delegation His powers and prerogatives. He has, therefore, power to give grace as a thing inherent in the priestly office. This is the grievous error which underlies the theology of Rome and the whole of its school. On Whit-Sunday the Holy Ghost was poured out abundantly upon the early Church: seek more earnestly His blessed and sacred influences, and understand more fully His office, person, and work, by searching the Holy Scriptures, which are able to make thee wise unto salvation."

—*The Latter Rain:* Elland, Yorkshire.—Mr. William Barter writes:—"We have been enjoying times of refreshing, and desire to record the goodness of God to us in owning our humble efforts in this place. After much prayer it was decided that a week's especial services should be held at the Independent Chapel, and we went forward with an assurance of the blessing before it was actually realized. There were numbers of young men and women in the Sunday School who have been anxious about their souls for some time, and the result of these services is, the greater part of them are now rejoicing in a full Christ and a full salvation. It was evident at each of these gatherings that God's time had come to bring them in, both by the way in which the speakers were led, and also the results of each evening; and it was indeed very precious to see some of them pass from sorrow into joy; it was as though Jesus were there, wiping the weeping eyes, and the instant they believed, their countenances told the tale of the inward work of God in their hearts. It has indeed been a time of rejoicing, and we desire to call forth the praise of your readers for wanderers brought to the fold. The secret of success is to be in communion with God, and the result of that will be, we shall be led into the same groove in which the Divine sovereignty is moving; then the work will be real, and the burden light. Oh, to learn more thoroughly to wait on God for our work, and when it comes trust Him for the power, and do with diligence what our hand findeth to do, remembering that His power works through us when we are in our proper place, viz., acting from communion within the veil; all else must then follow in precious order; if otherwise, truly we are then like a watch without a main spring."

TELEGRAPHIC NEWS.

London, August 15th: Colonel Sir Garnet Wolseley has been appointed Governor and Commander-in-Chief of the Gold Coast settlement.—Her Majesty the Queen has gone to Balmoral.—Cholera is increasing in virulence at Berlin.—Continuous rain is spoiling the autumn manœuvres at Dartmoor.—The English vessel captured off Fontarabia was the yacht *Deerhound*, commanded by Colonel Stuart, who has been detained with the crew, and they will be tried at San Sebastian as pirates.—The outbreak of typhoid fever in London is confined principally to Marylebone and Mayfair, and is due to exceptional causes.—M. Rochefort has been transported to New Caledonia.

16th: The contract has been signed to-day to lay a cable between the Cape, Mauritius, and Aden.—Correspondents picture the camp at Dartmoor as a vast swamp.

Madrid, 16th: The Cortes has approved the bill calling out 80,000 of the Reserve. Carthagena is preparing a determined resistance. The insurgent ships have fired on the foreign frigates, who replied, but without causing any damage.—The Carlists have fired on the English and French vessels at Bilboa; the English and French commanders are acting in concert to compel the Carlists to respect their flags. The British Admiral has assumed charge of two of the insurgents' frigates at Carthagena, at the request of the German commander.

London, 17th: The Duke of Cambridge has issued an order relative to the grievance of army officers, and desiring the cessation of further discussion. The memorials of general duty officers are to await the result of the inquiry graciously ordered by Her Majesty the Queen.

18th: Mr. Gladstone has been legally advised that he will not require re-election.—The Russian Imperial Family is assembling at Livadia for the reception of H. R. H. the Duke of Edinburgh in September. The marriage will take place in January next at St. Petersburg.—The O'Donoghue contradicts the report that he is to be appointed Governor of Ceylon.—The Shah has arrived at Constantinople.

19th: Government has resolved on sending an expedition from the Gold Coast against the Ashantees' capital.—It is authoritatively denied that Mr. Gregory has resigned the Governorship of Ceylon.—The Claimant's solicitor has retired in consequence of differences with Dr. Kenealy.—Diplomas of Honour from the Vienna Exhibition have been awarded to the Geological Survey office at Calcutta, and Dr. Leitner of Lahore.

20th: Further fighting is reported between Carlists and Government troops with varying success.—Advices from the Gold Coast, dated 31st July, state that sickness is increasing among the troops. Colonel Wise is also ill. Colonel Festing has reassumed command. The Ashantees remain passive.—H. R. H. the Prince of Wales yesterday opened the Holyhead Breakwater.

Paris, 20th: Nothing fresh has transpired concerning the Monarchical movement in France.—The French Government is unconcerned respecting the capture of the yacht *Deerhound*, being satisfied that it was not effected in French waters.

21st: The Count de Paris has declared that the Orleanist party will remain faithful to the doctrine of the Monarchy of 1850.—The following is the result of the elections of Presidents of the Councils General:—50 Conservatives, 37 Republicans.

London, 21st: Prince Arthur narrowly escaped drowning while bathing at Trouville; he was saved by a French waterman.—A lock-out of engineers in the north of England commences on Saturday.—The wheat harvest is nearly finished. The minimum deficit in France is 15 million hectolitres, and in England it is estimated at 20 per cent. below the average.—*Obituary:* The Duke of Brunswick, who has bequeathed his property to Geneva.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan, August 15th:*

For Southampton.—Dr. D. J. Carletons Mr. L. Burrowes; Dr. and Mrs. Boustead and 3 children; Mr. J. W. O. Danwell; and forty-six of the crew of the Str. *Zambesi.*

For Brindisi.—Capt. W. H. Bartelett and Col. Browne.

Per P. and O. Str. *Zambesi, August 22nd:*

For Southampton.—Mrs. Cowan, 4 children and servant; Mrs. Hennessy and child; Mr. S. John Stephen; Captain McGoun; Dr. J. B. Gaffney; Mr. J. Hennessy; Mrs. Lindsley; Mrs. W. H. Thacker; Mr. G. Lingham; Mr. E. W. Harwood; and Lieut. and Mrs. Osborne and two infants.

For Brindisi.—Mr. N. N. Ghose; Mr. R. Harvey; and Mr. G. I. R. Leison.

For Venice.—Mr. J. Burgess; Mr. Garrad; and Captain J. Herschell.

For Malta.—Mr. Simson.

For Suez.—Col. H. Nicol and Mrs. McCord.

For Aden.—Mr. R. Grapinet and one deck passenger.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khedive, August 21st:*

From Southampton.—Mr. Drysdale; Miss Hagart; Mr. W. Broughton; Mr. H. C. P. Bell; Mr. T. H. Thompson; Mr. Ross; Mr. W. Wilson; Mrs. Sandeman's native male servant; Mrs. Blodwell's native male servant; and Mrs. Masson's ayah.

From Brindisi.—Mr. J. Simpson; Mr. Rustomjee Kerwalla; Mr. Ardaseer M. Kaka; Sir W. Morgan; Mr. Macmillan; Mr. Hartopp; Mr. Schwendler; and Mr. F. Andes.

From Marseilles.—Mr. W. Smith.

From Alexandria.—Mr. Jamieson Ellis.

From Suez.—Mr. Macaulay's native male servant.

From Aden.—Mr. E. J. Emerton; Goolam Hoosein; and Mr. and Mrs. Pasco.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

D'SOUZA—ANDING—August 7th, at the M. E. Church, Poona, by the Rev. D. O. Fox, Mr. Angelo D'Souza, of the G. T. Survey, to Ada Elizabeth, eldest daughter of the late Mr. C. Anding, Honorary Assistant Surgeon, Medical Department.

MIDDLETON—SMITHERS—August 11th, at Ahmedabad, by the Rev. A. G. Cane, Mr. John Middleton to Miss Emma Smithers.

SWEENEY—FERRELL—August 18th, at the Scotch Kirk, Poona, by the Rev. M. M. Ross, Mr. Michael Sweeney to Thomasina Jane Ferrell.

DEATHS.

WALLACE—At Belfast, July 21st, the Rev. James Wallace, of the Irish Presb. Mission.

WATT—August 15th, at the High Court House, Mazagon, Elizabeth Fowler, younger child of A. C. Watt, Esq., Bombay Civil Service, aged 17 months

WESTMACOTT—August 15th, at Barsee Road Station, Edith Lydia Josephine, the beloved wife of Lieut.-Colonel G. R. Westmacott, Bengal Staff Corps, Commanding 2nd Cavalry, Hydrabad Contingent.

TOMLINSON—August 17th, at Byculla Cottages, Florence Hope, the beloved daughter of W. G. Tomlinson, Inspector, Bombay Municipality, aged 1 year and 8 months.

McALLISTER—August 18th, at Bombay, Mary Grace, widow of the late Mr. Francis McAllister, Clerk, Adjutant General's Office, aged 63 years.

NEEDS—August 18th, at Parel, Annie, the beloved daughter of Mr. S. Needs, Locomotive Foreman, B. B. and C. I. Railway, aged 7 years and 8 months.

DONOHOE—August 19th, at Poona, of paralysis, after an illness of six years, Mary Ann Glasscott, relict of the late Patrick Donohoe, Bombay Engineers, aged 57 years and 3 months.

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